GREGOMOS

1638 May 4th. 2.

A LETTER, RELATING THE

Martyrdome of KETABAN, Mother of TEIMVRASES Prince of the *GEORGIANS, & withall*

A notable Impoſture of the Ieſuites vpon that occaſion.

SENT

From GREGORIVS Monke and Prieſt, Agent for the Patriarke of ANTIOCH *vnto the moſt holy and learned* Abbot SOPHRONIVS.

Written firſt in Greeke, and now done in Engliſh.

OXFORD,
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TO THE READER.

Gentle Reader; Because in this Letter, mention is made of the Georgians, *who are a kinde of* Christians *that liue in another part of the world, and so perhaps vnknowne vnto thee; Therefore I thought good to direct thee to some* Authors *from whom thou maist receiue information concerning their state and condition, as followeth.*

Those travells, which with some toyle and danger were performed and afterward recorded with sincerity and diligence by Mr George Sandys, *haue discouered the Country of these* Georgians *to be situate in* Asia *betweene* Colchos, Caucasus, the Caspian Sea *and* Armenia; *heretofore* Iberia *and* Albania; *where he professeth that himselfe*

and his fellow-trauellers were courteously entertained by one of their Bishops. They are a warlike people, infested on both sides with the Turkish *and* Persian *insolencies. They haue a Metropolitan of their owne, some say, the same that is resident in Mount* Sinai. *They are diuided into eighteene Bishopricks; and are not here to be distinguished from the* Sorians, *nor they from them, being almost of one religion; and called* Melchites *heretofore of their aduersaries, which signifies a king in the* Syrian *tongue; for that they would not embrace the heresies of* Eutiches *and* Dioscorus, *but obeyed the edict of the Emperour, and the Councell of* Chalcedon. *Their Patriarke is true Patriarke of* Antioch; *who abides in* Damasco, *for that* Antioch *lies now wel-nigh desolate, &c.* lib. 3. pag. 172. *Moreover their sect and originall is related by* Mr Sam. Purchas *in his Pilgrimz* part. lib 8. §. 5. *And* Sr Walter Rawleigh *in the first part of his History of the world,* chap. 7. §. 10. *Speaking of the Mountaines of* Armenia, *on which the Arke of* Noah *was forsaken by the waters, out of* Ptolomy *and* Pliny *doth shew that they were not the same with the* Gordiæan *mountaines, and that from*

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the Northermoſt of theſe did the Georgians *take their names, who were firſt* Gordians *and then* Georgians, *who amidſt all the ſtrength of the greateſt Infidels of* Perſia *and* Turkie, *doe ſtill remaine good Chriſtians, vſing the language and* Holies *of the* Grecians.

Theſe, though farre diſtant from Rome, *yet are not free from* Romiſh *temptations and deluſions, contriued and put in practiſe by thoſe peſtilent* Vermine *and ſpreading* Vnleeds *the* Iesuits; *who are not content to act and teach their execrable doctrines of ſedition, rebellion and the like, tending to the ruine of man-kinde, only in* Europe; *as hath lately beene well obſerued of them, but haue entred vpon other parts of the world, as by this enſuing* Letter *will appeare; wherein thou maiſt read ſuch a notorious* Impoſture *of theirs, very truely related, as did iuſtly make them become odious and deteſted amongſt the ſaid* Georgians (*ſo are they in* Europe *amongſt all good* Chriſtians) *and for which they deſerued no leſſe puniſhment then was iuſtly inflicted vpon two of their fraternity, in* China; *the one,* * Martinez, *that was whipt to death; the other,* Sebaſtian Fernandus, *that was*

In the preface to the Quarrels of Pope P. 5. with the ſtate of *Venice* Eng. Ao. 1626.

† See Purch Pilgrim. 3. part. p. 339. & 406.

ſet on the Pillory, both for the like occaſion and Impoſtures *detected in that remote Kingdome, or vpon two other of their profeſſion in* Germany *which were very lately apprehended and puniſhed, the one at* Strasburg, *and the other at* Leipſick. *Hee at* Strasburg *(as certaine intelligence informe vs from thoſe parts) did confeſſe that himſelfe was one of the thirtie* Ieſuites *that were imployed to bee* Agents *for the Catholique cauſe in the preſent warres in* Germany: *And how that the buſineſſe they were ſent out for, was to poyſon and make away the chiefeſt Generalls, Captaines, Commanders, and others of greateſt note, that either by counſell or military action did oppoſe the proceedings of the Emperour. Which when the* Proteſtants *of* Strasburg *did vnderſtand, they were not negligent to reward him according to his iuſt deſert.*

THE LETTER.

To the most holy and Learned *Abbot* SOPHRONIVS, GREGORIVS *Monke and Priest wisheth happinesse from God.*

Most holy and learned *Abbot*;

E lately sent Letters vnto you from *Cachetium* in *Iberia*, (which is the country of the *Georgians*) wherein wee declared particularly what daily occurrences happened in our iourney, and how courteously wee were entertained by *Teimurases*, Prince of the *Georgi-*

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ans. Now while we tarried two daies at *Trapezunt* (a citty in the countrey of *Pontus*) we receiued letters from you: which when we perused, and had exactly considered the substance thereof, wee gaue thankes vnto God for strengthning and confirming you.

Among other matters, therein you require vs to certefie you concerning the Martyrdome that the mother of the aforesaid Prince *Teimuraſes* suffered by the most wicked King of the *Persians*: which accordingly we will relate vnto you with all possible brevity, intending shortly to see you, when being present we shall more at large rehearse the same with other matters of moment.

The King of the *Persians*, hauing determined to make warre against that godly Prince *Teimuraſes* and the rest of the orthodox *Georgians* in the yeare 1614. with a great Armie he came to *Cachetium*, purposing to subdue their whole dominion, wherevpon their Citties and Townes hee partly spoiled by fire, and partly laid levell with the ground: The common people of lesse account hee put to

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ſword, together with aged perſons, women well ſtriken in yeares, and tender infants ruthfull to behold: And, all being laid waſt, the reſt hee carried away captiue, amongſt whom there was the Honourable mother of *Teimuraſes*, *Ketaban* by name, which he had taken at a certaine Towne called *Cremes*.

Theſe things thus diſpatcht, he betooke himſelfe againe to *Perſia*, carrying with him almoſt all the multitude of people that were captiues, as likewiſe great ſtore of gold and ſiluer, with abundance of moſt pretious houſholdſtuffe. Whither when they were come, report goes that the King gaue himſelfe wholly to idleneſſe, and for the ſpace of eight daies followed his paſtime and recreation, hauing firſt publiſhed a command by a common Cryer that none of the Captiues ſhould be ſould, ſaue the women only. Afterward being aſcended into his Royall ſeat, appointing all to be brought before him, in one houre he beheaded aboue an hundred of ſuch perſons as had borne any publike office among the *Georgians*:

and for the residue, some of them by intice-ments he drew to embrace his superstition; others that refused to yeeld to his perswasi-ons, he made bondslaues vnto his subiects. This done, he calls for the Princes Mother, who comming to him, he solicites her after this manner.

Your olde age, ô Ketaban, *in courtesy I ho-nour, and your selfe I doe reverence and esteeme no lesse then my owne naturall mother: And as for the remainder of yeares which you haue yet to liue, my desire and hearty wish is, that you should spend the same in rest and quietnesse, as becomes such graue matrons and Mothers of* Princes; *Especi-ally being as you are, for auncientnesse and wisdome eminent and venerable. Now one thing there is that I desire you to grant me, namely to forsake the* Re-ligion *practised in your Country, and embrace* Ours, *as of all others being absolutely the most holy. For, you know, to worship a Mortall instead of a God is a point of* impiety *in the highest de-gree This if you please to assent vnto, then you shall not only haue the comfortable enioyment of your life, & liberty, but also be advanced to greatest ho-*

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nours, and withall admitted to bee even my moſt intime friend and familiar acquaintance.

Whileſt he with theſe & ſuch like inticeing words went about to ſeduce her to his ſuperſtition, ſhee was ſo farre from yeelding to his perſwaſions, that on the contrary being provok't by his allurements, with a long and reſolute ſpeech thus ſhee made him anſwere, ſaying.

Wherefore doſt thou tempt me thou vngratious wight? *Why doſt thou labour to depriue me of all eternity for thoſe few daies which I haue yet to liue? How long I pray thee, doſt thou thinke, ſhall I (ſo aged) yet ſurviue? Or ſuppoſe I were aſſured to ſpin out the thred of my life longer then other* Mortalls, *were it lawfull for me, ô thou vaine fellow, to cheat & cozen my ſelfe of that bleſſed ſtate, which ſhall be everlaſting &) without ending, for a fleeting and tranſitory life here? Or canſt thou imagine that I am ſo ſtupid &) ſenſeleſſe as to be drawne by the hope or fruition of any of thy dignities to fruſtrate and betray my owne ſaluation, which I preferre before the whole world? Farre be it from mee, that I, who vtterly abhorre your iollity of delight*

and fantasies, should in any kinde dishonour or deny Him, *whom you call* a Mortall. *For hee it was that through his owne pretious blood hauing freed mee from Thine and the Divells temptations, by his resurrection hath raised mee to life, he being indeed the Sauiour of all, even* God Almighty.

Moreouer shee called him robber and wicked *Tyrant*, that so basely, so wretchedly and not as became a *King*, had set vpon them and spoiled most of their Citties.

This reply of hers when the King heard he was very highly displeased, and by his fearfull & terrible threats would haue daunted her courage and constancy. Howbeit thereby he added more spirits to her boldnesse, she steadfastly cleauing to that firme *Rocke*, namely to *Christ*. (For, you know, noble & generous minds are wont more eagerly to withstand the opposition of what ere striues against them.) Hereupon straightway he commaunded to cast her into a *seething Caldron:* vnto which she hastned as if it had beene to her bed-chamber. Therein being boyled vntill she yeilded vp her *Spirit* to the

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Lord and had receiued the crowne of *Martyrdome*, ſhee was afterward throwne forth vpon the bare ground, deſtitute of Chriſtian buriall.

Now there was one *Moachla* formerly a waiting maid to this bleſſed *Ketaban*, but at that time a companion in Captivity, whom one of the *Peeres* of the Kingdome kept then in bondage. She beholding the death of her *Lady*, whom ſhee exceeding greatly loved, out of a pious affection was moued to preſerue the *Corps*, And to effect this deſire ſhe perſwaded her then Lord and Maſter to procure the ſame *Corps*, as being a rich booty for which hee might receiue a great ſumme of mony from *Teimuraſes*, ſonne to the ſaid deceaſed *Martyr*. In hope hereof he ſent this *Monachla* with two other of his ſervants, privily to fetch away the *dead body*, the ſame night after it was caſt forth as aforeſaid. Which when *Monachla* had trimly waſhed and put in a coffin, ſhe ſafely laid vp, hiding it in the moſt inward and cloſeſt part of the houſe, vntill ſuch time as ſome Embaſ-

sador came from *Iberia*, that should make truce and redeeme both *Her* and the *Corps* of her *Lady*. For shee knew very well that the *Georgians* were not able to bicker with, or stand out long against the *King* of the *Persians*. Wherefore shee was confident, that albeit he had conquered and ruin'd most of their townes, yet they would shortly obtaine a league, and establish peace with him; which fell out so indeed.

But now to informe you of some occurrences happening when the *corps* should haue beene brought backe againe, it is expedient that I rehearse vnto you, some tricks of legerdemaine and notorious cousenage, well worth your attention.

At that time there liued in *Persia* certaine *Bretheren*, comne from old *Rome*, who were called *Iesuites*. These, as themselues pretended, came thither to the end they might convert that Nation from impious superstition, and teach the true worship of *christ*. But such was the peoples frowardnesse, and obstinate wilfulnesse of that Country, that

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theſe *Iesuites* durſt not ſo much as mutter or gainſay them. Herevpon (it ſeemes) they reſolued to depart to ſome other place where they might diſpatch what they were ſent for, with more ſucceſſe and advantage, hauing better opportunity to promote their pretended deſigne. Theſe men therefore ſought for the *dead body* of *Ketaban* which they ſuppoſed was caſt away & little ſet by, yet could not finde it: And hauing no farther liſt or leaſure to make more ſearch, thinking that it was torne in peices by ſome wild beaſts, they betooke themſelues to their iourney, and in the high way light vpon a *Carkaſſe*, the head whereof they tooke, & hauing perfumed it with ſweet oyntments and handſomely wound it vp, they carried along with them into *Iberia*. Then approaching neere to the Citty where *Teimuraſes* did reſide, they ſent ſome meſſengers to relate vnto him how that certaine *Chriſtians*, ſuch as led an holy *Apoſtolique* life, were come to his moſt renowned and Chriſtian excellency, hauing brought With them the pretious and

wonder-

wonder-working Head of his mother *Ketaban*; that late famous *Martyr* and champion of *Christ*: And albeit they vſed the beſt meanes poſſible to purchaſe the whole *body* entire, yet this was all they could procure either for loue or mony, hauing indeed paſſed through no ſmall perill before they could obtaine it, but after much adoe being once got, though cut off and ſeperated from the body, yet by the wonderfull vertue thereof together with the power of their prayers & ſupplications they had beene freed and deliuered from very many dangers, and at length they were arriued at his country with this holy and bleſſed *Head* of the ſaid *Martyr* in ſafety.

Teimuraſes hearing this, out of his great eſteeme and reverence had towards holy *Martyrs*, but chiefly being moued with the naturall affection and great loue that hee bare towards his deare deceaſed Mother, Went a daies journey to meet theſe men, accompanied with a great multitude of his owne people, the *Cleargy* and *Nobility* of *Iberia:*

Iberia: And ſo after a ſolemne manner having in ſuch flouriſhing pompe brought the *Relique* to *Cachetium* in *Iberia*, with great ſtate and magnificence they placed it in the Temple of that noble *Martyr S. George Aleberdel.* And as for the *Ieſuits* the *Prince* had them in high eſteeme, placing them in faire & ample manſions, and appointing no ſmall attendants to wait vpon them.

But now marke their fraud: There being honourable preſents and preferments profer'd them *from the Prince*, they vtterly refuſed to accept of any, alleaging this reaſon, becauſe it did not become them that had vowed pouerty, and deſired to lead an holy *Apoſtolique* life as they did, to admit of any ſuch dignity and honour. Herevpon they were reputed very wiſe and diſcreet men, adorned with thoſe rare vertues, *Humility* and *Prudence*, appearing to be ſuch as mortified themſelues by frequent abſtinence, being conſtant in their daily devotions: And to bee briefe, for holineſſe of life and integrity of converſation they ſeemed to be the very expreſſe and liue-

ly images of the *Apoſtles*.

This did greatly affect the Prince, inſomuch that for two or three daies, when hee came to worſhip the *Relique*, at his returne he vouchſafed to viſite theſe *Ieſuits*, and entring the ſtately dwellings aſſigned them, hee had familiar conference with them. So likewiſe did his Courtiers and Noblemen, who out of a certaine emulation offered rich gifts in honour of the *Princes Mother*, and with ſumptuous preſents greatly enriched the Temple. Which devout liberality when the *Ieſuits* obſerued, they thereby were put in hope that the wealth & treaſure of the Temple would be daily augmented, iudging of the future increaſe by the preſent great acceſſe of bounty: Then what doe they, but goe to the Prince, and tell him that they are but *Monaſticall* men addicted to a ſolitary, frugall, and rigid courſe of life: and therefore it was not meet or conuenient for them to inhabit ſumptuous buildings; ſome little chamber or meane cottage would ſuffice them wel-enough: wherefore they did humbly beſeech his *Excellency* for licence

licence to remoue from their present habitation, and settle themselues neare to the place where the *Relique* of the *Martyr* was kept; and that the charge and custody thereof might be committed to *Them*, who had taken great care and paines to get it brought thither.

This their request seemed but iust and equitable, very consonant to their profession and course of life. The *Prince* then out of his good opinion of their holy purpose, by and by gaue order they should haue licence and liberty to change their mansion, and bee admitted into a house neare the Temple, wherein some Monks of that countrey did reside.

Thus being planted and placed according to their owne desire, from thenceforth they ceased not openly to report how that the said *Relique* did worke *Miracles*: which notwithstanding were evident and visibly made knowne only to their friends and men of their owne household. This being divulged and bruted abroad, people of all sorts with great devotion and zeale flocked thither, bringing abundacne of gifts and pre-

sents: All which the *Iesuites* readily accepting and kindly taking into their possession, some small portion thereof they bestowed vpon the said *Monkes* of that place; boldly affirming and making them beleeue, that, in regard of the *Relique* which they had brought, and was then committed to their trust to be conserued in safety, the *Prince* had granted them licence to appropriate vnto themselues all benefits and commodities accrewing thereby: Howbeit, notwithstanding that, out of the courtesy & loue they bare to them being ioynt-tenants or co-inhabitants with them, they were content (though the *Prince* knew nothing of it) to allot them part of their commings in: yet vpon this condition, that they should never reveale to any man what became of the presents and offerings that were brought, whereof they were made partakers. (*Note how cunningly and craftily these men dealt.*)

When therefore the rumor of these *miracles*, which they had confidently reported, was noised abroad throughout all *Iberia*, a great

great many sicke folkes and diseased persons resorted to them in hope of cure, whom the *Jesuits*, after they had made them yeeld due obeisance and reverence to the *Relique*, sent away blest and fortifyed (forsooth) with the *benison* and signe of the crosse. And if any among them were diseased with some mortall and incurable infirmity, such they pronounced to be vncleane and borne in sin, and therefore hauing first at their departure made confession of their trespasses, they admonished them cherefully to vndertake to satisfy the *Canon* in point of pennance, and after they were purified & thereby fully cleansed, then might they returne againe to the *Relique*: But these, alas, while they waited for the day appointed, and expected recouery, were, (as their *confessors* knew would come to passe) found departed out of this mortall life. Howbeit such as were afflicted with lesser diseases, to them they applyed wholsome and convenient medicines: for belike they had some skill in the faculty of administring *Physicke*. These, being healed, they admitted,

mitted to confession, granting them all things requisite, when they were once freed from the bond of their iniquities, auerring that the *authority* so to doe did appertaine onely to them: Because, as they taught, the power of bestowing *Saluation* is only proper to them, vnto whom the *Apostolique Ministery* is committed vpon trust by him, that is the Prince and head of the *Church*. Neither did that benigne and bountifull *Iesu*, for his exceeding great mercies towards vs, leaue vs altogether succourlesse and destitute of aide, but hee governes and directs vs (said they) by his Proxy and vicegerent namely the *Pope* of *Rome*, with a many other such like lessons did they *Catechize* and seduce the vulgar at the time of their shrifting and confession.

And although some perceiued this their iugling deceit and *Imposture*, yet none durst so much as whisper or giue any intimation thereof for feare of the *Prince*, who was knowne to loue and respect them; especially because he obserued the most of his *Nobles* to be ioyned with them by the strongest tye

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of friendship. For partly by gifts, (for so those Knaues abused the *Presents* of the Temple to win the peoples affection by Bribery) and partly by Hypocrisy and dissembled Sanctity, they gained themselues friends, and perswaded some of the better sort to avouch vnto *Teimurases* that they had beene eye-witnesses of the most of the said *miracles* which were wrought by that *Relique:* and that they or any of them should receiue a iust recompence of reward from the *Righteous Iudge*, if they could by any meane inflame and excite the mindes of *Prince* and people vnto saluation and Godlinesse; yea, though they did effect the same by lying, dissembling, & counterfeiting perswasions: for these they called their *holy frauds*. Now this was subtilly and purposely by them thus done, to the end they might bee able to produce proofe by witnesses to the *Prince* and people of these *miracles*, Which they had reported to haue beene wrought by the *Martyr*, and that they might not want protectors and adhærents to side with & support them in case the times should change

change, as verily it fell out ſhortly after.

For when the fame of the ſaid ſtrange wonders and *Miracles* was diſperſed through all quarters in *Iberia*, it was made knowne alſo among the *Perſians*, and ſo came to the eares of *Moachla* formerly a waiting gentlewoman to the ſaid *Martyr*, who ſtraight-way addreſſed letters to *Teimuraſes*, wherein ſhee aſſured him that the *Corps* of her *Lady* was in her cuſtody. The Letters being brought to *Teimuraſes* hee concealed the contents and would not diſcloſe the news, but ſent his Embaſſadours to make truce with the *Perſians*, charging them to require his mothers *Corps*. The Embaſſadours therevpon concluded a peace, diſpatcht their Maſters commaund, redeemed very many *Georgians*, and *Moachla* among the reſt, and brought backe againe into *Iberia*, the *dead body* of thir *Princes mother*, which (the cheſt or coffin wherein it Was conſerued being opened) they knew very well by certaine markes to be the very body of *Ketaban*. Wherefore the *Prince*, being incenſed with juſt anger and indignation, out

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of hand commanded that the Ieſuites ſhould be impriſoned. But they (*falſe Knaues*) preuented the danger by flying to thoſe *Noble mens* houſes, whom they had taught to ly and equiuocate, in making them profeſſe that they were eye-witneſſes of the wonders, or rather *deluſions*, lately wrought by the *Head-relique:* and being driuen to that ſtrait, they prevailed ſo farre with the *Nobles*, as to bee permitted to continue ſecret in their houſes till their *Princes* wrath was appeaſed, putting them in hope that they would vndoubtedly deviſe ſome way how themſelues might bee excuſed to the *Prince:* who in the meane while cauſed his *mothers Corps* to bee ſafely laid vp in the ſaid Temple of *S. George Aleberdel*, where alſo was kept the ſuppoſed *Relique.*

Three daies after, the *Seduced Nobles*, according as they receiued direction from their prompters, the *Ieſuits*, went to the *Prince*, & told him that albeit the ſaid *prime-capitall Relique* was not the very *very-head* of his Mother, yet becauſe it had done *miracles*, and was

a hallowed thing, therefore did it merit reverence. Neither had the fraternity of the *Jeſuites* commited any forgeries, or done any feats to cozen or gull him, but only for this end that they might magnify his *Mother*, and to make her moſt holy *Martyrdome* the more famous and renowned.

The *Prince* well perceiuing theſe colourable pretences, thereby knew that his *Peeres* and *Nobles* themſelues were not inexcuſable from diſſimulation and *impoſture:* yet becauſe he ſtood in need of their aide & attendance, and alſo feared to be aſſaulted by one *Muraes*, whom he had expulſed and taken poſſeſſion of his principality; Therefore he was content to heare them talke, ſeeming to giue credit and aſſent vnto their ſayings: And for their ſakes forbare to proſecute and ſtay the *Ieſuites*, whom notwithſtanding the *Nobles* had determined to reveale and betray rather then come in ieopardy themſelues by keeping them lurking in their houſes: And to prevent all future danger, if afterward ſtrict enquiry were made for them, that the

Prince

Prince might not take them in a lie, they wisely resolued vpon this course, namely to rid themselues quite of these impostors by causing them to depart out of their houses and country, and so they were conveied into the next neighbouring territories. But now the great reproach, shame and disgrace to their profession which these deceiuers left behind them, throughout all *Iberia*, especially by reason of *Moachla*, which in my opinion was more ignominious then if they had suffered death, I am scarce able to relate. *Here then was the end of this Comedy.*

Within a few daies after, there were two *wagoners* of *Iberia*, who returning from *Persia* into their owne coũtry told how they had brought some *Iesuites* thither, and how that in the way, finding certaine *dead carcasses*, (most likely of some theeues and robbers) the *Brethren*, whom they conveyed, lighted from their horses, and hauing cut off the *head* of a *beardlesse youth*, throwne among the rest, they carried it to their lodging, where they boyled and embalmed it. The relation of

these *Wagoners* being made knowne to *Teimurases*, he sends for them, who being come to him he strictly and diligently examines, about this which they reported, and finding all likelyhood of truth in their said relation, he sends them to looke vpon the *head-relique*, which when they had beheld they professed that it was the very same *head* that was cut off in their journey; and then at length by the *Princes* peremptory commaund, who very much repented that the *knauish Iesuits* had not beene beheaded, the *stinking Relique* was cast out with shame enough: And the *Prince* being mightily incensed, he gaue prohibition to his subiects, that none of them should worship the *dead body* of his Mother, or obserue to keepe any *Festivall daies*, saue the feast of *S. George Aleberdel*, and the feast of *All-Saints*: adding withall, that if *Ketaban* was a *Saint*, then doubtlesse she was comprised in the number of *All-Saints*. And thus was the whole matter ended.

Now for my part, I must professe my selfe

sore

ſore perplexed in conſcience, and much grieved that I committed this great folly, namely for that I did worſhip and yeeld honour to a *Relique* of an *Infidell* and *Barbarian*, perchance of ſome theefe and common robber, becauſe indeed I thought thereby to become gracious with the Prince *Teimuraſes*. But God grant the ſinne may light vpon their *heads* that were the cauſes and authors of it.

Theſe things I thought meet to impart vnto you at this time by letters. Hereafter when we ſhall (by Gods helpe) come thither, I truſt wee ſhall ſee you, and enioy mutuall conference together: And then you ſhall more fully vnderſtand both theſe and other matters, aſwell what was done there, as likewiſe what you required of me in your laſt letter.

TRAPEZVNT May 16.
Ann. 1626.

Your moſt louing and devoted

GREGORY.

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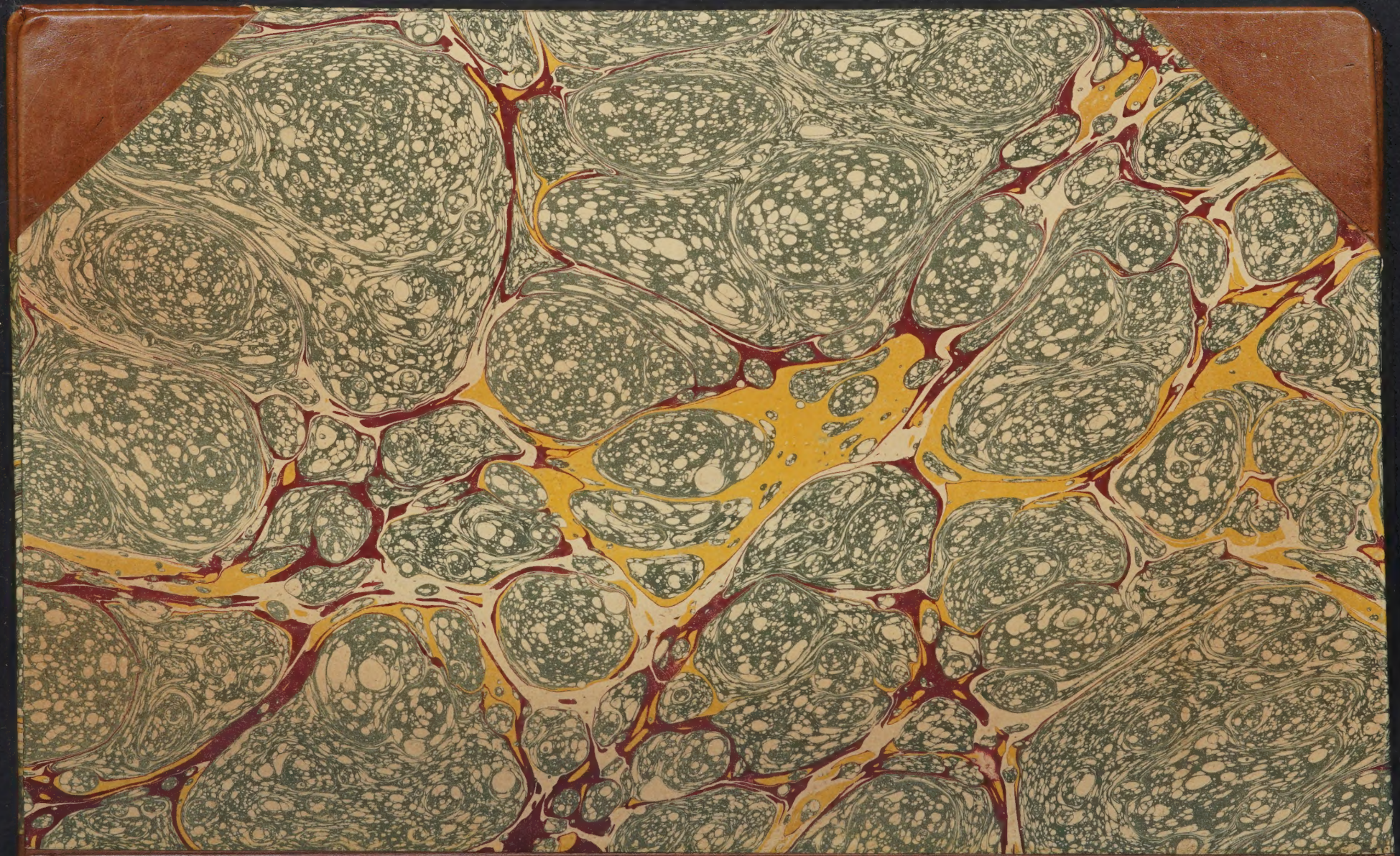
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